مَحَارِمِ اللِّسان

The Prohibitions of the Tongue

By the Great Mauritanian Scholar and Mujaddid

Shaykh Muḥammad Mawlūd ibn Aḥmad Fāl al-Yaʾqūbī

Translated by

Rami Nsour al-Idrīsī

أَحْمَـــدُ رَبِّـــي والصَّـــلاةُ والسَّـــلامُ علـــى مُحمـــدٍ وآلـــه الكِـــرَامْ

I praise Allah and prayers and peace upon the Prophet ﷺ and his noble family

مـــا فَـــازَ ذو الصـــمْتِ بطـــا النجـــاةِ وســـبعِ آلافٍ مـــنَ الخبـــراتِ

I send these prayers and peace as long as the silent one gains nine victories and 7,000 good things.

هَـــذا وَلَمَّـــا جـــاءَ فِـــي اللِّسَـــان مَاجَـــا مِـــنَ الضَـــررِ بالإِنســـانِ

The tongue brings much harm to man

والسَّـــمْعُ والبَصَـــرُ يشـــهَدَانِ وعنْهُمَـــا يُسْـــأَلُ كالجَنَـــانِ

The Hearing an sight will testify
And they will be asked along with the heart

وأخَبَـــرَ الموصُـــوفُ بالصِّـــدقينِ بِفَـــوْز مَـــن رُقِـــي شـــرَّ اثنـــينِ

The Truthful and Believed one ﷺ told about the savior of the one who is saved from the two evils.

ذكَـــرتُ فـــي الاثنـــينِ مـــا عَسَـــاهُ يكـــونُ واقيـــاً لمـــنْ قفـــاهُ

About the two evils, I have mentioned the what will protect one if it is followed.

فقلـــتُ واللهُ القـــديمُ البـــاقي بيَـــدِهِ الأمـــورُ وهُـــو الـــواقي

Allah is the Pre-Eternal, Ever-Lasting, Everything belongs to Him and He is the Protector

لكنَّـــــــهُ رَبَـــــــط بالمُسَـــــــبَّباتْ أســـــــبَابَها وَحَـــــــرَّمَ المحرَّمـــــــاتْ

Allah tied effects to causes and He has made things Prohibited.

دُونَـــكَ فَنًـــا مـــن مَحَـــارِمِ اللِّســـانْ لـــــم يَـــــدْرِهِ إلا فُـــــلانٌ وفُـــــلانٌ

Take this work on the Prohibitions of the Tongue that are only known by a few people

وهُـــــوَّ أَوْقَـــــعُ بـــــذي البِقـــــاعِ مِـــــن الرِّهَـــــانِ وخُـــــروجِ السَّـــــاعِي

The prohibitions of the tongue occur more in this land than the rules of pawning and the zakāt collector.

تَـــزْيينُ مـــا الشـــارعُ قـــد شَـــيَّنَهُ منهـــــا ومنهـــــا ذَمُّ مـــــا زيَّنـــــه

Referring positively to something that is blameworthy in the Sharīʿah and

Referring negatively to something that is praiseworthy in the Sharīʿah.

لِـــذَا مُسَـــمِّي الحِـــرْمِ باســـمٍ يُـــوهِمُ أنْ لـــــيسَ حِرْمًـــــا آثِـــــمٌ وآثِـــــمُ

It is for this reason that a person has sinned if they use refer to something in a way that makes it seem as if it is not ḥarām.

آتٍ بمـــــا يُـــــوهمُ مَنْـــــعَ الحِـــــلِّ ومـــــادحٌ ظُلْـــــمَ البُغـــــاةِ العُـــــدْلِ

It is prohibited to say something that would imply that the ḥalāl is ḥarām.

It is prohibited to praise the oppression of the oppressors.

كَـــــذَا حِكايـــــةُ مَقَـــــال نـــــاطِقِ فِـــــي جنْـــــبِ الأنبيَـــــا بغَيْـــــرِ لائِـــــقِ

It is prohibited to relay what the heretics (mulḥidīn) have said about the prophets ﷺ.

مـــــالمْ يَسْـــــقُهُ غَـــــرَضٌ شَـــــرْعِيُّ لـــــــهُ كَـــــــأَنْ يَحْـــــــذَره غِبِـــــــيُّ

Relaying these stories is prohibited unless there is a valid reason, such as warning an ignorant person.

كـــــذاك أن يقـــــولَ فِـــــي غَيْـــــرِ تِـــــلا وةٍ عصـــــــــى آدَمُ رَبَّـــــــــه بَمَـــــــــلا

It is also prohibited to say "Adam disobeyed his Lord" if one is not reciting Qur'ān[1].

وذِكْـــــرُ أنْ لاقـــــى نَبِـــــيٌّ كَـــــدَرا مـــــالمْ يكُـــــنْ راويـــــاً أَوْ مُـــــذاكِرَا

It is prohibited to mention that a prophet ﷺ experienced some hardship.

للعُلمـــــــا ونحـــــــوِهِمْ ممَّـــــــن لا يُخـــــــافُ إن يســـــــمَعْهُ أَنْ يَضِـــــــلاَّ

This is unless one is in the process of narration or engaged in discussion with scholars or serious students.

وذِكْـــــرُ مـــــا بَـــــيْن الصَّـــــحابَةِ شَـــــجَرْ إلاَّ مُبينـــــاً أَنَّهُـــــمُ عَلَـــــى بَصَـــــرُ

It is prohibited to mention what that occurred amongst the Ṣahāba unless to clarify that they were on clear guidance.

لَحْنُ القُرْآنِ والْحَديثِ حَذْرُ

لِلَـــــــــفِّ ألفاظِهِمـــــــــا يَجُـــــــــرُّ

It is prohibited to make a grammatical mistakes either the Qur'ān or the Ḥadīth.

It is also prohibited to recite them so fast that the words become blurred together.

شـــــــرحُهُما بـــــــالرَّأْي أَيْ بالعقـــــــلِ مُجَـــــــرَّدًا عـــــــن سَـــــــنَدٍ لنقـــــــل

It is prohibited to give an explanation of the Qur'ān or ḥadīth based on an opinion that is not based on a sound narration.

[1] This is referring to 20:121

ورفعُـــــــهُ لصـــــــوته عليهِمَـــــــا والـــــذكرُ بالمَـــــأثورِ فـــــي حُكمهِمـــــا

Raising one's voice above the Qur'ān or Ḥadīth

Narrated devotional prayers (adhkār) have the same ruling as the Qur'ān and Ḥadīth.

راوِي أحاديـــــــثِ جوامـــــعِ الكلـــــمْ أو التعبُّـــــــــدِ بمعناهـــــــا أثِـــــــمْ

Narrating by meaning of the comprehensive Ḥadīth or Ḥadīth meant for worship

فـــــي الغَيْـــــرِ للـــــدَّارِي بمـــــدْلولاتِ الألفـــــــاظِ أَنْ يَـــــرويَ بالمعَنَـــــــاةِ

In the case of all other Ḥadīth, it is permissible to narrate the meaning if one has understanding of the meaning and language.

ومـــــنْ رَوَى مُختَلقًـــــا ولـــــم يُـــــبِنْ للنَّـــــاسِ وَضْـــــعَهُ بعِصـــــيانٍ قمِـــــن

It is not permissible to narrate a fabricated Ḥadīth without mentioning its status.

تحـــريمُ مـــا الشَّـــرعُ أبـــاحَ كَالْمَـــا خَصَّـــصَ فـــي تَحريمِـــهِ أَوْ عَمَّـــا

It is prohibited to make unlawful what the Sharī'ah has made lawful whether for something specific or in general.

والأَمْـــــرُ بالـــــذَّنبِ وأن يُحَـــــدِّثَا بكُـــــلِّ مـــــا ســـــمِعَهُ أَوْ يمْلُثَـــــا

It is prohibited to order someone to perform a prohibited act.
It is prohibited to relate everything that one hears.
It is prohibited make a false promise.

فمَخبـــــرٌ بغيـــــرِ مَـــــا تَظَنَّنَـــــا ثُبُوتَـــــهُ يَجِـــــبُ أَنْ يُبَيِّنَـــــا

It is obligatory for a person relating something that he is unsure of to clarify that.

عَـــــــــــــيْنٌ..... .....

..... ومَـــــنٌّ وأَذَىً ولـــــلأذَى مـــن الوُجُـــوهِ كَـــمُ وكَـــائنْ وَكَـــذَا

Evil Eye, reminding others of what you have done for them, and all types of harm are prohibited

كَالهُزْءِ وَ الترْوِيعِ وَ التوكَافِ وَ غَيْرِ ذَلِكَ مِنَ الأَصْنَافِ

Such as mockery, frightening and "tugāf" and all other types of harm

يَحْـــــرُمُ فـــــي حُضـــــورِهِ وغَيْبِـــــهِ فِـــــي نَفسِـــــهِ وأَهْلِـــــهِ وكَلْبِـــــهِ

It is prohibited to harm a person in their presence or absence and whether it has to do with the person, his family or his dog.

لابُـــــدَّ مـــــن تحلُـــــلِ البَنِينـــــا والأبِ إنْ ســـــــــقَيْتَ ذَابِنِينـــــــــا

Forgiveness must be sought from the children and the father if ghība was done to the father.

ونَـــــثْ سِـــــرَّهِ وَجَـــــسُّ خَبَـــــرِهْ وَمَدْحُهُ إلاَّ لأَمْسنِ ضَرَرِهْ

It is prohibited to divulge someone's secret
It is prohibited to spy on someone
It is prohibited to praise another person unless one is sure there will be not harm

بـــــدِينِ مَمْـــــدُوحٍ أو المُزَكَّـــــى كعُجْـــــبٍ أو تنـــــافُقٍ أو إفْـــــكِ

to either the one praising or the praised. This would include harmful things such as vanity (ʿujb), hypocrisy (nifāq), or lying (kadhib).

فيَفْتُـــــــرُ الأوَّلُ أَوْ يسْـــــــتَنكِفُ أو يَهْـــرِفُ المـــادِحُ مـــالا يَعْـــرِفُ

This would cause the one being praised to become lax or arrogant. It also might cause the one praising to speak about something which he does not know.

ذِكْـــرُ الكَرَامَـــاتِ إذا لـــم يُـــؤذَنِ فيـــهِ لَـــهُ أَحْـــرَى إذا لَـــمْ تَكُـــنِ

It is prohibited to mention a miracle if one has not been given permission. It is even worse if what is mentioned never occurred.

تَزْكِيـــــةُ الـــــنفسِ افتِخَـــــارًا أمَّـــــا شُـــــكْراً فتُطْلَـــبُ كَـــذَا مَـــنْ أَمَّـــا

It is prohibited to pronounce one's integrity if it is done to boast.

If it were to be done out of thankfulness, then it would be recommended.

تَنْبيـــهَ مَـــنْ لَـــمْ يَنْتَبِـــهْ لِـــذِي خَفَـــا يَنْفَعُـــــهُ كَمَـــــا جَـــــرَى لِيُوسُـــــفَا

It is also recommended to let someone know about something that is concealed, as what occurred to Yūsuf عليه السلام.

والـــنَّمُّ هَتْـــكُ السَّـــتْرِ عَمَّـــا يَكْـــرَه قائلْـــــــهُ أَوْ ربُّـــــــهُ ظُهُـــــــورَهُ

It is prohibited to do namīma which is ripping the veil away that which the one who said something or the one who was spoken about would not like to be said.

وهْـــوَ كَبيـــرٌ باتِّفـــاقِ الجِلَّـــهُ كمـــا علَيْـــهِ جُلُّهُـــمْ فِـــي الأَكْلَـــهْ

Namīma is a kabīra by the consensus of the scholars and the same applies to ghība according to the majority of scholars.

ثالِثُهَـــا إنْ تـــكْ فِـــي لحُـــومِ حَمَلَـــــةِ القُـــــرآنِ والعُلُـــــومِ

There is a third opinion that ghība is a kabīra if done to a scholar or ḥāfidh of the Qur'ān.

نَعَـــمْ مِـــنَ المنْـــدُوبِ بَـــثُّ مـــا يَكُـــنّ مِـــنَ الكَرَامَـــاتِ وسَـــمّتِهِ الحَسَـــنْ

It is recommended to menition concealed information about miracles and good character of people.

كَـــذَا الشَّـــمَاتَةُ بمُـــؤْمِنٍ بُلِـــي ومُنْيَـــةً المَنَـــى لِضُـــرُّ نَـــازِلِ

It is prohibited to be happy about the calamities that befall a believer. It is also prohibited to wish for death because of a tribulation.

وَكَثـــــرة المِـــــزَاحِ إذ لا تُـــــؤْمَنُ عَـــــادَةً أن تنْشَـــــأُ عَنْهـــــا فِـــــتَنُ

It is prohibited to joke around too much since it usually causes problems

وَعَـــــدَمُ الهَيْبَـــــةِ أمَّـــــا مَـــــا يَقِـــــلْ مِنْـــــهُ تألفَـــــا فنَدْبُـــــه نُقِـــــلْ

and a loss of dignity. A small amount is done to build up bonds would be recommended.

وَكَـــتْمُ فضـــل اللَّـــهِ عِلْمًـــا وغِنَـــى كَلَـــيْسَ عِنْـــدَنَا ولـــيْسَ مَعَنَـــا

It is prohibited to conceal the bounty of Allah, whether it was knowledge or wealth. This would be like saying, 'We don't have anything.'

مُخلَلِّـــــــقٌ لزَوْجَـــــــةٍ أَوْ عَبْـــــــدِ عَـــــاصٍ وعَـــــاصٍ شَـــــافِعٌ فِـــــي حَـــــدِّ

It is prohibited to ruin the character of a wife with her husband or a bondsman with his master.

It is prohibited to intercede in the case of a legal punishment (ḥadd)

تَعلُّـــــــمُ الفِقْـــــــهِ أَوِ التَّصَـــــــوُّفِ لِكَسْـــــب مَـــــالٍ أو ليـــــل شـــــرَف

It is prohibited to study fiqh or taṣawwuf to gain wealth or prestige

أَمَّـــا للاحْتِمَـــاءِ مِـــن ظُلْـــمِ فَـــلا مَنْـــعَ بَـــلِ الأجْـــرُ لـــه مُكَمَّـــلا

If knowledge is sought to protect a person from oppression, then there is no prohibition and the person will get the complete reward.

ومُسْـــبلٌ فـــي عرضِـــهِ للمُرْتَمِـــي أَذْنـــبَ لا إن اقتفـــى بَاضُمْضُـــم

It is prohibited for someone to allow others to mar his dignity unless he is following the path of Abū Ḍumḍum.

مَـــؤَدَبُ أَفْحَـــشَ فِـــي السَّـــبِّ عَـــدَا كمـــا عَـــدَا إذا يَسَـــبُّ الوَالِـــدَا

It is prohibited for a teacher to be excessive in his verbal reprimand of students or to curse their parents.

وَمْـــــن يَكُـــــن لِخَـــــائِن خَصـــــيمَا أمســـــى أنيمـــــا وغَـــــدَا أثِيمَـــــا

It is prohibited to defend a treacherous person as arguing on behalf of falsehood is a sin.

فـــــالمرءُ إن حـــــاذَا عـــــن مـــــتهَم بمُطْـــــل الـــــدَّعوى أتـــــى بمـــــأثَمِ

If a person argues on the behalf of a suspect using false proof has sinned.

عبـــر الـــرُّؤَى جاهِلُهَـــا لَـــوْ بالكُتُـــبْ إثْـــمٌ وإثـــمٌ افتخـــارٌ بالنَّسَـــبْ

It is prohibited to interpret dreams for the one who does not know how, even if he uses books.

It is prohibited to boast about one's lineage.

وَسَـــــبُّهُ مَـــــنْ سَـــــبَّهُ بـــــأَكْثَرَا مـــــن عَـــــدْوِهِ أَوْ بَـــــدَمَانٍ مُفْتَـــــرَى

It is prohibited to curse a person with more than what they cursed or to lie.

فالـــــذَّنْبُ بـــــالآخَرِ لا يُقَابَـــــلُ كَمَـــــا عَـــــنِ ابْـــــنِ العَرَبـــــيِّ نَقَلُـــــوا

Responding to someone's curse does not justify performing another sin, according to what has been related by Ibn al-ʿArabī.

تَـــــذْكِيرُ غَضْـــــبَانَ بِـــــرَبُ أو نَبِـــــي إن كَـــــانَ لا يـــــؤمَنُ ســـــوءَ الأدَبِ

It is prohibited to remind a angry person about Allāh ﷻ and His Messenger ﷺ if it is feared that they will have bad manners.

كَـــــذَا الـــــدُّعا بمـــــا لمعنَـــــاهُ جَهِـــــل أو طالبًـــــا مَـــــا شَـــــرْعًا أو عقْـــــلاً حُظِـــــلْ

It is prohibited to supplicate by saying something that the meaning of which is not known.

It is prohibited to ask for something that is ḥarām or impossible.

وطَـــالع ابـــنَ الشَّـــاطِ والقَرافـــي لِطَلَـــبِ المُحَـــال فِـــي الأعْـــرَافِ

Look into the discussions of Ibn al-Shāṭ and al-Qarāfī about asking for things that are impossible by normal means.

كـــذا سُـــؤال النَّـــاسِ مـــا لهـــم إذا أدَّى لِـــــــذُلٍّ أو تشـــــــكٍّ أو أذى

It is prohibited to ask people for what they have if that would lead to being degraded, complaints, or harm.

سُـــــؤالُ ذِي الجِـــــدةِ للتَّكـــــاثُرِ والمَـــــرْءَةِ الـــــردَّ لغيْـــــر ضـــــرَر

It is prohibited to for a wealthy person to ask for things from others to increase his wealth
It is prohibited for a woman to ask for divorce if she is not harmed [by the marriage]

الإكثـــارُ مـــن مســـئلَة الإنســـانِ عَـــنْ حَالِـــهِ عـــدُّوهُ مـــن ذَا الشـــأنِ

It is prohibited to ask too many questions about a person's state.

كَـــذا سُـــؤالْ الغَيْـــبِ ممـــنْ يكْهُـــنُ كـــــذا التَّمَـــــدُّهُ كـــــذا التَّـــــولُّنُ

It is prohibited to ask a fortune-teller about the unseen.
It is prohibited to seek praise for something that was not done.
It is prohibited to raise ones voice during a tribulation.

كَـــــذَا غِنـــــاءً لحَـــــرَامٍ ذاعِ وغيـــــره يكـــــره كالسَّـــــمَاعِ

Singing that leads to prohibited matters is prohibited. Otherwise, it is disliked. The same rule applies to listening to them.

وللجِـــــدَالِ تَفْتَـــــرِي الأحكـــــامُ يَحْـــــرُم إنْ يُقْصَـــــدْ بـــــه الإفحَـــــامْ

Debate falls can fall into any of the rulings of the Sharīʿa. Thus, it is prohibited if a person intends to defeat his opponent.

لِجَلْبِـــــــهِ غَوائِـــــــلَ المَنَـــــــاهِي كالحِقْـــدِ والعُجْـــبِ وحُـــبُّ الجـــاهِ

Debate causes many prohibited and destructive matters such as hate, vanity, and love of prestige.

وإن يُـــرِدْ مَنْفَعَـــةً فَهْـــوَ عَلَـــى حَسَـــبِهَا وكَرِهُـــوا مـــالاً وَلا

If one seeks out a benefit through debate, then the ruling would be based on what was being sought. The scholars have disliked debate that there is no benefit or harm in.

وقـــد رأى بعـــضُ ذَوِي البصَـــائِرِ الإنَـــاءَ إنْ يَكْثُـــرْ مِـــنَ الصَّـــغَائِرِ

Some of the scholars have considered that constant debate to be a minor sin.

إسْـــمَاعُهُ لصـــوتِهِ مَـــنْ يعلَـــمُ بحُبِّهَـــا ســـماعَهُ مُحَـــرَّمُ

If one knows that a woman desires to hear his voice, it is prohibited for him to speak where she can hear it.

ورفْـــعُ صَـــوتِ مَـــن يُخـــافُ منهَـــا تلـــذُّذٌ عَـــدُّوا وعـــدُّوا مِنهَـــا

It is prohibited for a woman to raise her voice if she fears that someone may derive pleasure from it.

أيضـــاً تشـــبُّهَ الرِّجـــالِ بالنِّسَـــا فِـــي صَـــوْتِهِنَّ أَوْ سِـــوَاهُ واعكِسَـــا

It is prohibited for a man to imitate women in either their voices or other matters. The same rule applies to women imitating men.

وَلا يُضَـــاحِكْنَ امْـــرَأَ مُعلِّمـــا لهُـــنَّ إلاَّ أَنْ يَكُـــونَ مَحْرَمَـــا

It is prohibited for female students to joke with a male teacher unless he is a maḥram.

أَمَّـــا تَزَغْريـــتُ النســـاءِ للفَـــرَحْ فَظَـــاهِرُ الحَطَّـــاب أَنَـــهُ لـــم يُـــبَحْ

It is prohibited for women to do tazaghrīt during times of joy, according to the apparent opinon of al-Ḥaṭṭāb.

إســـماعُهَا بَضَـــرْبِهَا بالأرْجُـــلِ تَبَرُّجـــا وسْوَسَـــةَ الخَـــلاخِلِ

It is prohibited for a woman to make sounds with her bangles by stomping her feet.

وهَكَـــذَا مـــن ســـيِّئَاتِ الأَلْسِـــنَهْ تغْـــــزُّلٌ بـــــامرأةٍ معيَّنَـــــهْ

It is prohibited describe a specific woman in love poetry.

وَلا يَجـــوزُ لَعْـــن شَـــخْصٍ عُيِّنَـــا وجَـــاز لَعْـــنُ الجِـــنْسِ عنـــدَ الفُطَنَـــا

It is prohibited to curse a specific person yet it is permissible, according to the scholars, to curse a group.

والانْتِسَـــــابُ لِســـــوى أبيـــــهِ مِنْهَـــا وشَـــدَّدَ الحـــدِيثُ فيـــهِ

It is prohibited to claim lineage from other than one's father and the Ḥadīth is severe about doing this.

تَبَـــرُّؤُ الإنْسَـــانِ مِـــن قرابتـــهْ كـــالابْنِ والأخِ ومَـــوْلى نِعْمتِـــهْ

It is prohibited to disown one's relatives, such as a child, brother, and freed bondsperson.

والخُلـــفُ فـــي كَرَاهـــةِ الفحشَـــاءِ والمنـــع قـــوْلانِ للأذْكِيَـــاءِ

There is a difference of opinion whether bad language is disliked or prohibited.

وَ هَاكَ مَا مُحَقِقُو المِلَاحِ قَدْ حَكَمُوا بِهِ عَلَى التَمْسِاحِ

Here is what has been mentioned by the scholars as far as lying.

مُحَرمٌ لِجَلْبِ نَفْعٍ إلا مَا يُظْهَرُ الحَقُ بِهِ وَ يُجْلَى

It is prohibited to lie to gain some benefit. It is permissible to do so in clarification of the truth....

نَحْـــوَ لَـــهُ تِســـعٌ وتســـعونَ وَبَـــلْ فَعَلَـــهُ كَبيـــرُهُمْ فَـــذَا يَجـــلْ

.....such as in the case of the 99 ewes and 'The big one did it'.

وَاغْتُفِـــــرَ الكَـــــذِبْ بالزِّيـــــادَةُ مُبَالِغَـــــا بِمُسْـــــتَحيلِ عَـــــادَة

It is permissible to lie using a figure of speech if that thing was impossible.

وعنـــــدَما يُخْشَـــــى نُفـــــورٌ وَلَـــــدِ أَوْ زوجَـــــةِ جَـــــازَ ارتكَـــــابُ الفَنَـــــدِ

It is permissible to lie when one fears the alienation of a child or a wife.

لَكـــــنْ بـــــلا تمَسُّـــــحٍ لأَخْـــــذِ مَـــــا لـــــيسَ لَـــــهْ أو منـــــعِ حـــــقٍّ لهُمَـــــا

This is with the condition that no deceit is used to take something that is not his or prevent somebody from their right.

وَإِنْ تَعـــــيَّنَ طَريقـــــاً لِكَـــــذْبّ عـــــن بَـــــدنٍ أو مَـــــالٍ أو عِـــــرْضٍ كَـــــذَبْ

If the only way to protect life, wealth or dignity is by lying, then one must do so.

والخُلـــــفُ إن يُـــــرْجَ بـــــه صَـــــلاحُ للبَـــــيْنِ هـــــل يُنـــــدَبُ أو يُبَـــــاحُ

If it is hoped that by lying one will rectify between two people, there is a difference whether it is recommended to do so or permissible.

وَلَهُـــــمُ فِـــــي الكُـــــرْهِ والحِرْمَـــــانِ قَـــــوْلانِ رَاجِحَـــــانِ فِـــــي الأيْمَـــــانِ

بغيـــــرِهِ عـــــزَّ وَجَـــــلَّ وأَحَـــــلْ		ذلـــك بعْضُـــهُمْ بِمَـــا الشَّـــرْعُ أَجَـــلْ

There are two opinions amongst the scholars in regards to swearing an oath by other than the Name of Allah.

The two opinions are that it is disliked or that it is prohibited. Some of the scholars have considered that it is permissible when using something that has been honored by the Sharī'a.

أَمَّـــــا بِـــــهِ جَـــــلَّ فَـــــلا يُخْتَـــــارُ إهمالُـــــهُ رأسًـــــا ولا الإكثـــــارُ

As for swearing by Allah, it is best not to leave it totally and not to do too much of it.

قَـــدْ حَلـــفَ النَّبـــيُّ والأصـــحابُ فـــإن يُفِـــدْ فـــالحُكْمُ الاســـتِحْبَابُ

The Prophet ﷺ and his companions swore by Allāh so if there is benefit, it is recommended.

كُـــرْهٌ عَلَـــى كُـــرْهٍ وربَّـــهُ عَـــلا عَصَـــى مَـــنَ أقسَـــمَ علـــى أنْ يَفعَـــلا

It is disliked to swear about something disliked and one has disobeyed his Lord if he swears to do something prohibited.

مُحَرَّمـــــاً وحكمُـــــهُ أن يدَعَـــــهْ مُكَفِّـــــرًا يَمِنَـــــه المُسْتَبْشَـــــعَهْ

The judgment in this case would be that he leave the matter and give an expiation for the oath.

وجـــوَّزُوا الإلْغَـــازَ فـــي اليَمـــينِ لعُـــــذْر كســـــخَطِ القَـــــرِينِ

It is permissible to swear when speaking ambiguously for a purpose, such as the anger of a friend.

مـــن ظَـــنَّ أمـــرا وعلَيـــه أقســـما وقـــال فِـــي ظَنِـــي فقَـــدْ تأَثَّمَـــا

If a person is unsure about a matter, swears about it and says 'I think', he has not sinned.

جَعَـــلَ أهـــلُ العِلـــم ذا الـــوَجْهَينِ توفيقَـــك اللَّهُـــمَّ ذا وجهَـــيْنِ

The people of knowledge have considered the two-faced person to be of two types.

وهُـــوَ مَـــنْ يـــأتِي بوجـــهٍ نَفَـــرا ونفَـــراً يـــأتي بوجْـــهٍ آخِـــرَا

The two-faced person is the one who goes to one group with one face and goes to another group with another face.

فَـــــإنَ يُـــــرِدْ واللهُ جَـــــلَّ مُطّلِـــــعْ عَلَـــــى سَـــــرَائِر الـــــوَرَى أنْ يَطّلِـــــعْ

عَلَـــــــى سَـــــــرَائِرِهِمَا والنَّمَّـــــــا بينهمـــــــا بـــــــه فَـــــــذَنْباً أمَّنـــــــا

If the person intends to find out their secrets and carry tales between them, then he has committed a sin. Allāh is well aware of the secrets of people's hearts.

وَ إِنْ يُرِدْ وَ القَصْدُ إِكْسِيرُ العَمَلْ رَأْبَ ثَآهُمَا فِنِعْمَ مَا فَعَلْ

If he intends to make amends between people, then he has done a wonderful thing. This would be like alchemy.

أمَّـــــا إذا جامَـــــل كُـــــلا منهُمَـــــا وكـــــان صَـــــادِقا فلـــــيسَ داهُمَـــــا

If a person is nice with both groups and is truthful in that, then he is not a tw-faced person.

الإفنـــــاءُ بالضَّـــــعِيفِ والتَّسَـــــارُعُ إلـــــى الفتَـــــاوي منَعُـــــوا ومَنَعُـــــوا

It is prohibited to issue a fatwā (legal judgement) using a weak opinion.

It is prohibited to be hasty in issuing a fatwā.

إفتـــــاءَ مُسْـــــتَفْتٍ تَـــــرَاهُ يغْتَـــــرِي بِـــــهِ توصُّـــــلاً لغَيْـــــرِ جَـــــائِزِ

It is prohibited to issue a fatwā for a person intends to reach the prohibited.

كـــــذا الشَّـــــهَادَةُ بِـــــأَمْرٍ قَـــــدْ دَرَى مـــــن كُنْهِـــــهِ خـــــلافَ مـــــا قَـــــدْ ظَهَـــــرَا

It is prohibited to bear witness about a matter when one knows that the inward contradicts the outward.

وإنْ تُـــــرِدْ حِفْـــــظَ اللِّسَـــــانِ فـــــاعتَزِلْ ولاحِـــــظ أنَّ سَـــــعْيَهُ مـــــنَ العَمَـــــلْ

If you would like to guard your tongue then seclude yourself.

Recognize that whatever your tongue does is part of your actions.

وقَلِّـــــلِ الطَّعَـــــامَ والـــــذِّكْرَ أُدِمْ　　وسُـــــورَتَي قَـــــدْرٍ ونَـــــاسٍ التَـــــزِمْ

Reduce your food.

Be constant in remembering Allāh ﷻ

Be constatnt in reciting Sura Qadr and Sura Nās

والـــــذِّكْرُ أَفْضَـــــلُ مِـــــنَ التصـــــدُّقِ　　فعائِـــــبُ المُوسِـــــر إذْ لَـــــمْ يُنفِـــــقِ

Dhikr is better than giving charity. The one who criticizes a wealthy person for not spending...

أتـــــى بسَـــــبْئَين كُـــــلٌّ منهُمَـــــا　　أسْـــــوَأ ممَّـــــا خلّـــــه بـــــه رَمَـــــى

... has engaged in two sins, both of which are worse than what the criticized person did.

عَصَـــــى وَفَاتَـــــهُ جَزِيـــــلُ الأجْـــــرِ　　وَلَـــــيْسَ يَـــــدْرِي أَنَّـــــهُ لا يُـــــدْرِي

He disobeyed Allāh ﷻ[by backbiting the wealthy person] and he lost the chance to gain a great reward.

He does not know that he does not know.

فَصْلٌ

ومِـــــنْ مُحَرَّمَـــــاتِ سَـــــمْعٍ وَبَصَـــــرْ　　مَـــــا أُوجَبُـــــوا تَدْوِينَـــــهُ لُيْحَتـــــذَرْ

There are matters prohibited to listen to or look that the scholars have obligated that they be codified and transmitted so that people beware of them.

فكُـــــلُّ مَنْطِـــــقٍ وفِعْـــــلٍ انحَظَـــــرْ　　يَجِـــــبُ كَـــــفُّ السَّـــــمعِ عَنْـــــهُ والنَّظَـــــرْ

It is prohibited to listen to or look at everything that is prohibited to say or do.

وهَكَـــذَا عَـــن كـــلِّ شَـــيءٍ يَكْـــرَهُ مَـــــوْلاهُ أن تَسْـــــمَعَهُ أَوْ تَـــــرُهُ

It is also prohibited to look at or listen to something a person does not want you to.

تَلَـــذُّذٌ بالصَّـــوْتِ مِمَـــن لا تَحِـــلُ لَـــهُ والإصْـــغَا لنســـخُوفَةِ حُظـــلْ

It is prohibited to derive pleasure from a woman's voice.

It is prohibited to listen to a woman who it is feared will cause pleasure.

وهَكَـــــذَا النَّظَـــــرُ لِلغيـــــرِ بَـــينِ رَاضِـــي حَالِـــهِ النَّكِيـــرِ

It is prohibited to look at an oppressor with an eye of contentment.

كنَظَـــــــر تعظيمـــــــاً أو إزراءَ لأغنيَـــــاءِ أو بنـــــي غَبْـــــرَاءَ

It is prohibited to look at the wealthy with exaltation.

It is prohibited to look at the poor with disdain.

ونظـــرُ المـــرءَة مـــن فَـــوق الثِّيـــابُ بِشَـــهْوَةٍ مـــن واجبـــات الاجتنـــابْ

It is prohibited to look with desire at a clothed woman.

يَجِـــبُ غَـــضُّ الطَّـــرف عـــن كُـــل مُبـــاح يجُـــرُّ رَأيُـــهُ إلـــى مـــا لا يُبَـــاحْ

It is obligatory to lower one's gaze from everything that leads to the prohibited.

ميَّـــارةٌ علـــى كراهَـــةِ نَظَـــرْ عـــورة ذِي الصِّـــبا وأطلـــق اقتصـــر

Mayyāra stated that it is unconditionally disliked to see the genitals of small children.

والقسْـــطَلانِيُّ روَى عـــن الغُـــرَرْ جـــوازَهُ إن لـــم يُمَيِّـــزْ ذُو الصِّـــغَرْ

Al-Qusṭalānī narrated that it would be permissible if the child has not reached the age of discernment.

قـــال وفـــي سَـــوءَةِ مَـــن لا تُشْـــتَهَى ولا تُمَيِّـــــزُ خِـــــلافُ النُّبَهَـــــا

Al-Qusṭalānī also said that there is a difference of opinion about seeing a young girl who is not desirable and has not reached the age of discernment.

والقُرطبـــــيُّ للنِّســـــا أن تنظُـــــرا عـــوْرَةَ مـــن لـــم يَبْلُـــغِ اثْنَـــى عَشَـــرا

Al-Qurṭubī considered it permissible for a woman to look at the nakedness of a boy who has not reached 12 years old.

وأنْ يَـــــرى أبـــــدانَهَا وظـــــاهِرُهْ ولـــــو كَشَـــفْنَ مـــا الإزَارُ ســـاتِرُهْ

It is permissible for the boys to look at the women, and it would seem that would include what is beneath the waist wrap.

وهـــلْ تَـــرَى مِـــنْ أجْنَبِـــيٍّ مـــا يَـــرَى مِـــن أخْتِـــهِ المـــرءُ فحَسْـــبُ أَوْ تَـــرَى

The correct opinion is that a woman can see from a man the same that a man can see from his maḥram.

كمـــا يـــراهُ رجُـــلٌ مِـــن آخـــرا يَـــرَوْن مـــنهُمْ رُكَبـــاً وسُـــرَرا

The second opinion is that she can see what a man can see from another man, which is everything the is not between the umbellicus and the knees.

ولا يَـــرى منهـــا سِـــوى وَجْـــهٍ وكَـــف إنْ أُمِنـــتْ للحَنَفِـــي رجْـــلاً أضِـــفْ

A man cannot see anything from a woman other than her hands and face. This is if there is no fear of a tribulation. Abū Hanīfa included the feet in what could be seen of a woman.

وهـــلْ عليهَـــا السَّـــتْرُ حِـــينَ تخْتَـــى فتونَـــــهُ أو قَصْـــــدَهُ لِلَّـــــذَّةِ

There is a difference of opinion about whether it is obligatory for a woman to cover her face if she fears tribulation or a person intends desire by looking at her

ثالثُهَـــا حَـــتْمٌ علـــى الجِمَـــالِ وهْـــوَ لغيـــرهِنَّ ذُو جَمَـــالِ

The third opinion is that it is obligatory on a woman who is attractive and not so on others.

والشـــــافعيَّةُ لـــــدَيْهِمْ لا تَـــــرَى مـــــنهُمْ ولا يَـــــرَوْنَ منْهَـــــا جَـــــوْهَرا

According to the Shāfiʿī scholars, a woman cannot see anything from a man and he cannot see anything from her.

وجـــــائِزٌ نَظـــــرُ غَيْـــــرِ سُـــــرَّةِ ورُكْبَـــــةٍ مـــــن حُـــــرَّةٍ لمَـــــرْءَةِ

For a woman with other women, it is permissible for a woman to see everything other than what is the umbilicus and the knees and what is between them.

وقيـــــلَ مَـــــرْأى المَـــــرْءِ للقَرائِـــــبِ وقيـــــل مَـــــرْآهُ مـــــن الأجَانِـــــبِ

It has also been said that what a woman can see from other woman is the same as what a man can see from his maḥram. Another opinion states that what she can see is what a man can see from an ajnabiyya woman.

ومنظَـــــرُ المَـــــرْءِ مـــــن المَحَـــــارِمِ مـــــا فَـــــوقَ نحْـــــرٍ مَـــــعَ زَنْـــــدٍ قَـــــدَمِ

A man can see the the neck, head, forearms and feet of his maḥram.

والسَّـــــاقُ والصَّـــــدْرُ لَـــــدَى الزَّنَـــــابِي والشـــــافعيَّة مِـــــن الزِّينَـــــاتِ

According to al-Zinātī and the Shāfiʿī scholars, the calves and chest are included in what can be seen by a maḥram.

وكالمَحَـــــارِمِ مِـــــن الرِّجـــــالِ مَـــــنْ عَـــــدِمَ الإرْبَـــــة فـــــي البَغَـــــالِ

Men that do not have desire are treated like a maḥram.

كـــــالهَرِمِ الهِـــــمِّ وبعْـــــضِ الحُمَقـــــا إن كـــــان تابعـــــاً وقيـــــلَ مُطْلقـــــاً

Examples would be an extremely old man and some of the insane people. Some have said that the insane man would be included if he were a dependent and others have said that it is absolute.

وهـــلْ كَهُـــمْ أَيضًـــا مَـــدينُهَا السَّـــلَمْ ثالثُهَـــا القبـــيحُ مَنْظَـــراً كَهُـــمْ

Is a bondsman that is completely owned by a woman included in this category? The third opinion is that an ugly bondsman would be like them.

ونظـــــرٌ لسُـــــررٍ وزَكَـــــبِ مِـــنْ الإمـــاءِ جـــائزٌ للأجنبِـــي

To look at the umbilicus and the knees of a bondswoman is permissible for a man.

ولـــيسَ فـــي النَّظَـــرِ مُجْمَـــعٌ عليْـــهُ مِـــن عـــوْرَةِ الرَّجُـــل غيـــرُ سَـــوْءَتَيْهْ

There is nothing prohibited by consensus, as far as the nakedness of a man, except the genitals.

ومـــسُّ فَخْـــذِهِ لـــديهمْ حُظـــلْ ولكـــنِ الأصَـــحُّ فـــي الكَشْـــفِ الثِّقَـــلْ

Touching the thigh of another man is prohibited.

The dominant opinion about him uncovering his thigh is that it is disliked.

ولـــيسَ بالجـــائزِ تَـــرْدادُ النَّظَـــرْ للمَحْـــرَمِ الشَّـــبَّه إلا لِضَـــرَرْ

It is not permissible to continuously gaze at one's female relative (maḥram).

وكُـــلُّ مـــا جـــازَ إليْـــهِ النَّظَـــرُ نَظَـــرَهُ مَـــعَ تلَـــذُّ يُحْظَـــرَ

Everything that is permissible to look at becomes prohibited when there is pleasure.

وكـــلُّ مـــا نَظَـــرُهُ مُمْتَنِـــعُ نَظَـــرُهُ لضَـــرَر متَّسِـــعُ

Everything that is prohibited to look at becomes permissible when there is a need.

ومَـــسُّ ذِي المحـــرم للمحَـــارِمِ ومسُّـــهَا لـــه بـــرَأْيٍ يـــأتَمِي

Related men and women (maḥram) may touch only what they can see.

واعلـــــمْ بـــــأنَّ حُرُمَـــــاتِ الـــــرَّأي لا تتقيـــــــــد بحُســـــــــن الزِّئـــــــي

Know that the prohibitions of the sight are not contingent on beauty.

فمُقْلَتَيْـــــــكَ والحـــــــرامَ إنْ يَـــــــبِنْ كُـــــوعُ عجـــــوزٍ أو حَراقِـــــفُ يَفَـــــنْ

So guard your eyes whenever the prohibited becomes apparent, even if it is the wrist of an old woman or the buttocks of an extremely old man.

تَـــــمَّ صُـــــوانُ المـــــرءِ مـــــن أدْرَان بَصَـــــــــرِهِ والســـــــــمع واللِّسَـــــــان

This completes the protection of a person from the filth of the sight, hearing and tongue.

مـــــن صَـــــانَهُ سَـــــلِمَ مـــــن تَفَـــــاوُتِ يُصـــــــيبُه مِـــــــنْ أَحَـــــــدِ الثلاثَـــــــةِ

Whoever protects them will be saved from faults that could be caused by those three.

جَمَعَـــــــهُ محمـــــــــدٌ مَوْلُـــــــودُ أنَالَـــــــــه آمَالَـــــــهُ الـــــــوَدُود

This has been compiled by Muḥammad Mawlūd[2]. May The Loving One ﷻ give him all that he desires.